

POCAHONTAS TIMES.

This Paper is Devoted Especially to the Interests of the Farming Class.

VOL. 10, NO. 36.

MARLINTON, WEST VIRGINIA, THURSDAY, MARCH 30, 1893.

\$1.50 PER ANNUM

We use Alcohol

pure alcohol to make Wolff's Acme Blacking. Alcohol is good for leather; it is good for the skin. Alcohol is the chief ingredient of Cologne, Florida Water, and Bay Rum the well known face washes. We think there is nothing too costly to use in a good leather preservative.

Acme Blacking retails at 20c. and at that price sells readily. Many people are so accustomed to buying a dressing or blacking at 5c. and 10c. a bottle that they cannot understand that a blacking can be cheap at 20c. We want to meet them with cheapness if we can, and to accomplish this we offer a reward of

\$10,000

for a recipe which will enable us to make Wolff's Acme Blacking at such a price that a retailer can profitably sell it at 10c. a bottle. We hold this offer open until Jan. 1st, 1893.

WOLFF & RANDOLPH, Philadelphia.

Official Directory of Pocahontas County

Judge of Circuit Court, A. N. Campbell.
Prosecuting Attorney, L. M. McClintic.
Sheriff, J. C. Arbogast.
Deputy Sheriff, Geo. W. Callison.
Clk Co. Court, S. L. Brown.
Clk Cir. Court, J. H. Patterson.
Assessor, C. O. Arbogast.
Com'r Co. Ct., C. E. Beard.
G. M. Kee.
Amos Barlow.
Co. Surveyor, Geo. Baxter.
Coroner, Geo. P. Moore.

THE COURTS.

Circuit Court convenes on the first Tuesday in April, 3rd Tuesday in June and 3rd Tuesday in October.
County Court convenes on the 1st Tuesday in January, March, October and second Tuesday in July July is levy term.

N. C. McNEIL,
ATTORNEY-AT-LAW.
Will practice in the Courts of Pocahontas and adjoining Counties, and in the Court of Appeals of the State of West Virginia.

L. M. McCLINTIC,
Attorney-at-Law,
Huntersville, W. Va.
Will practice in the courts of Pocahontas and adjoining counties and in the Supreme Court of Appeals.

H. S. EUCKER,
Atty.-at-Law & Notary Public,
Huntersville, W. Va.
Will practice in the courts of Pocahontas county and in the Supreme Court of Appeals.

J. W. ARBUCKLE,
Attorney-at-Law,
Lewisburg, W. Va.
Will practice in the courts of Greenbrier and Pocahontas counties.
Prompt attention given to claims for collection in Pocahontas county.

W. A. BRATTON,
ATTORNEY-AT-LAW,
Huntersville, W. Va.
Prompt and careful attention given to all legal business.

D. O. J. CAMPBELL,
DENTIST,
Monterey, Va.
Will visit Pocahontas County, at least, twice a year.
The exact date of his visits will appear in this paper.

D. R. J. H. WEYMOUTH,
RESIDENT DENTIST,
Beverly, W. Va.
Will visit Pocahontas County every Spring and Fall. The exact date of each visit will appear in THE TIMES.

J. M. CUNNINGHAM, M. D.,
PHYSICIAN & SURGEON,
Has located at Marlinton. All call promptly answered.
Office in the Skiles house.

J. B. McNEILL,
AUCTIONEER,
BUCKEYE, W. VA.
Four miles below Marlinton. Business of this kind attended to anywhere in the State. Good references.

C. J. ELLIOTT,
BUILDER.
Mill-wright & Carpenter.
Drafts and specifications furnished on application.
GREEN BANK, W. VA.

M. F. GIESEY,
Architect and
Superintendent.
Room, 19, Reilly Block,
Wheeling, W. Va.

PREACHING APPOINTMENTS AT
THE MARLINTON CHURCH.
4th Sunday, at 7 o'clock, p. m. Rev. W. H. Hart. 2nd Sunday at 7 p. m. and 4th Sunday at 11 a. m. by Rev. C. M. Sarver. 2nd Sunday at 8 p. m. by Rev. C. S. Morgan. 3rd Sunday at 11 a. m. by Rev. W. T. Price.

J. B. SIMMONS,
TINNER.
Repairs all sorts of tin-ware, tin roofs, and spouting. Patronage solicited. Satisfaction guaranteed.
MARLINTON, W. VA.

Insure in the
Peabody Insurance
Company,
Wheeling, W. Va.
Incorporated March, 1869.
Cash Capital \$100,000.00.
N. C. McNEIL, HUNTERSVILLE, W. VA.
Ag't for Pocahontas county.

A. ANDREW PRICE,
Attorney-at-law,
MARLINTON, W. VA.
Will be found at Times Office.

C. B. SWECKER,
Gen'l Auctioneer and
Real-estate Ag't
I sell Coal, Mineral and Timber land. Farms and Town lots a specialty. 27 years in the business. Correspondence solicited. Reference furnished.
P. O. - Junmore, W. Va. or Alexandria, W. Va.

FOR SALE—300,000 feet of white pine, for building purposes, one mile from the river, 25 miles above Marlinton, for sale cheap. A good thing for anyone wishing to raft to points down the river.
JAS. W. WANLESS.
Green Bank, W. Va.

FOR RENT:
The store house at Edray lately vacated by E. I. Holt & Bro. Call on or address.
RANKIN POAGE
Edray, W. Va.

ORE AND TIMBER LAND, FOR SALE.
About 400 acres of land, on the banks of the Greenbrier River, 6 miles above Marlinton.

100 acres under fence. Buildings some what out of repair. A great bargain to those wanting a home, or to invest in
IRON ORE OR TIMBER.
Will be sold at a sacrifice. Title perfect. PRICE \$3,200.00.
Address, ULYSSES S. JOHNSON,
HENRY H. JOHNSON
Split Rock, Pocahontas Co. W. Va. 34-38

SIGN-WRITING OF THE GYPSIES.
EDWARD SCHULTZ.

The true gypsies trace their wanderings from the banks of the Indus, and are a branch of the Indo-Germanic stock; they are hence our cousins. Nevertheless between them and us is a great gulf fixed, a gulf which can be bridged over only by one who has mastered the gypsies' language and won their confidence. Such a man is Dr. Wisllocki who in his book affords a variety of information such as no other living writer, not a born gypsy, could have accumulated.—Wisllocki enjoys a complete master

ty over the Zigeuner language, so acquired during long years of wandering with the gypsies in the Danube lands and in Germany, and by familiar intercourse with the most distinguished men and women of the race. From the ample material which he furnishes of their manner and customs, we content our selves with a short notice of the signwriting by which these wandering tribes communicate with those of their brethren who follow on their track.

For an uneducated, half wild and justly mistrusted people like the gypsies, it is almost a necessity of existence, that the several tribes should have some means of communication which would attract very little attention on the part of outsiders: information, warnings, direction, etc.

Let us give an example. In the beginning of September 1890 a gypsy family passed through the village of N. Not far from the point where they left the village the road divides into three branches, and any other gypsies following would look for a 'sign' here. There is a tree at the forks of the road, and the gypsy's eye is quick to detect four long flat stones piled one on top of the other. They are so covered with dirt that the ordinary traveler would hardly disturb them, and it would probably escape his notice that each stone had a hair tied round it. Near at hand a little branch with three twigs stuck in the ground, and the middle twig points in the direction of the right hand road. A small piece of leather is nailed to the tree, and seen to have on inspection several stitches of red wool a square hole and two round holes. A small charred elder stick, with a straw and two red threads looped together, are stuck behind the leather along with a small birch twig and two loose red threads. A little cow dung dashed over the whole quenches the curiosity of the casual traveler whose glance may fall on it. The gypsy, however, in search of a sign reads the message without difficulty and thus interprets it for the benefit of his comrades.

"The chief of the tribe of our predecessors informs us that his wife is dead, his son arrested, and that we must all be on our guard as the authorities charge us with theft.—We have taken the road to the right and passing through the next town to the second village beyond, where we purpose remaining until the 16th of September."

Each tribe has its own distinguishing mark, which in the case in point was the horse hair. The four stones bound with horse hair signified that the communication was meant for the communicant's own tribe and no other.

The direction of the middle twig indicated the road taken; the long stones were laid to indicate the direction of the route.

The charred elder stick with straw signified death; the red color is the sign of a chief, and the two knotted threads signified the chief's wife. The birch branch denotes an arrest, and the two separate threads signify that it is the son of the chief who has been arrested.—Three threads would signify a grandson.

The employment of skin or leather signifies a request to meet for communication on important matters. The stitches give the time.—Time is reckoned from the three high feast days and from St. Michael's Day as follows: The long stiches show number of Sundays since the last great feast, and the square stitches the week days. The piece

of leather in this case had sixteen long stitches and two square stitches. It is therefore Tuesday following the sixteenth Sunday after Easter, that was the 16th of September which was fixed as the limit of stay.

The square holes in the leather signify towns and the round holes villages. Beyond the next town a similar piece of leather will be found but there will be no square hole in it, and the reader knows that the second village on the road will be the meeting place. The cow dung signifies prosecution for theft. Any kind of filth is used to prevent the signs being molested. As a charred elder stick signifies death, a green one signifies sickness. Several notches in the twig with straw signifies a broken arm; without straw a broken leg. A fir twig signifies an engagement, a willow twig with red and white thread signifies the birth of a boy and girl an oak twig the return of a messenger to his family. A bunch of dog's hair is an intimation to those following to change their course.

Small fragments of glass announce the death of some domestic animal of the tribe; large fragments that a domestic animal has been stolen, or strayed away. Clean fragments denote a horse, dirty fragments a pig.

Of the charcoal marks made by gypsies on buildings, a cross intimates "nothing to be got here"; a double cross that you may look out for harsh treatment; a cross within a circle intimates a desire for revenge on the occupants of the house; a circle alone, that presents were received there; a triangle that money may be had for fortune-telling; two serpentine lines that the mistress of the house would like children; a triangle including a serpentine line that the master of the house is dead. In this manner the wanderer manages to communicate a great deal of information to those who come after, which the fortune tellers of the second group can utilize to the astonishment of the people who little suspect that their affairs are published on their house walls.

On the march, two whistles and two awl-points intimate to the approaching gypsy that he is near a suitable resting place; a whistle alternating with a cuckoo call is a signal of danger. Rapid waving of both arms is equally a signal of danger. Raising the left arm signifies "The road is open," raising the right warns to caution.

In the presence of a stranger, the movement of the little finger of the right hand informs the others that the stranger is looking for stolen goods.

The betrayal of these signs by gypsies to non gypsies is very rare. Even excommunicated gypsies are very careful neither to betray the secrets of their people nor to destroy their signwriting, being convinced that they would thus render themselves liable to evil demons and misfortunes.

THE SUNDAY CLOSING.

Chicago Standard.—This outcome instead of being an evidence of stupidity is best for all, even for the laboring classes, about which so much has been said. To disregard the law of the Sabbath may seem to be freedom,—but such disregard ends in bondage. In Germany and France the people do not observe the Sabbath; they have secured what they believe to be their personal liberty, but it is an apple of Sodom. Now their employers will not give them any opportunity to earn their bread unless they will en-

ter into contract to work on Sunday. For many years, in Berlin and Paris, manufacturers have compelled their employees to work on Sunday, or lose their places.

THE TIMES CORRESPONDENCE.

In previous issues of this journal some of the correspondents have considered one of the most vital of living questions, that of labor and capital. A question whose settlement involves the peace and secular happiness of the people in general, and the continued existence of such forms of government as recognize and guarantee personal liberty and pursuit of happiness as rights not to be restricted by any despotic rule, and not to be called in question arbitrarily.

In any investigation of this subject, or to what promises a happy settlement of a question so momentous in its bearings upon the happiness of the American people, let it be remembered that believers in the Bible should hold the opinion that at some time all the governments of the world are to be mingled into one universal kingdom, to be ruled by our Lord, or King of Kings.

It is the duty of all who follow Him, and pray intelligently, "Thy Kingdom come, Thy will be done in Earth, as it is done in Heaven," to do all they can to prepare the way for the coming of this Kingdom, and vote as they pray. Christ the coming King of the world, is the creator of humanity and he knows what is best for the securing of the highest good attainable. In Christ's opinion the greatest good for the greatest number cannot be realized except on these principles to be held and practiced by every individual:

Supreme regard for God's will, and a mutual regard for the interests of all within one's sphere of influence. In other words the Golden Rule is to be the basis of all action towards God and humanity in this universal Kingdom.

Let it be remembered that compliance with law may be secured by force, or it may spring from the impulse of enlightened choice. As citizens become susceptible to the claims of the moral law, the need for forcible measures diminishes, but as they become obtuse in their perceptions of right and wrong and lose their moral sense, then the need of compulsion increases.

It is possible for people to make a great deal of the form of right and yet ignore the power thereof, and it is to be feared that is just what is the matter now, in reference to the Golden Rule. Count Tolstoi made the teachings of Christ, as embodied in the Sermon on the Mount, a special study for years. In a conscientious effort to reduce teachings to practice, he has made himself the laughing stock of the world.

He is recently reported to have said to a visiting christian friend from the United States, his eye rufused with tears, and voice tremulous with his sorrowful emotions; "It does seem as if the time has not yet come, when a person can live the Sermon on the Mount and keep soul and body together."

Horace Greely was a conscientious student of that sermon and he is held in execration as the chief promoter of the late war with its fearful calamities.

Whiskey it is said can be made from rags. This is natural since rags are generally made from whiskey.